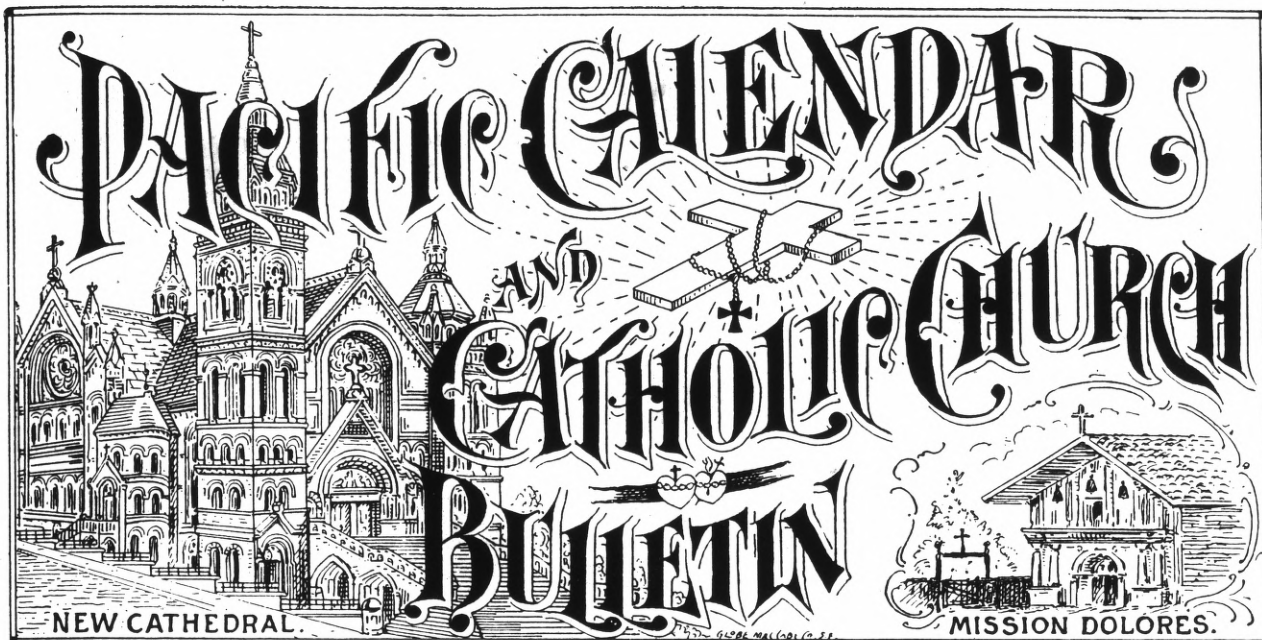




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VOL. II.

SAN FRANCISCO, CAL., AUGUST, 1894.

No. 8.

THE ROOT OF OUR TROUBLES.

False education is worse than no education. The latter is a mere deficiency, the former a positive perversion. False education is the root of the evils of the troubles of the American people. We have been, and are, at great public expense, educating generation after generation upon false principles and to false standards. We are educating the intelligence, but not the conscience and the will. We are educating our children to the notion that the be-all and end-all of life is riches. We are educating them into habits of greed and avarice. Plutocracy or socialism is the final term of such education.

We have both in the land, full grown monsters staring each other in the face, breathing hostility and hatred. Greed necessarily breeds enmity between men, and the generation we have trained without God are full of greed, envy and lust. God is no longer recognized amongst them as the Supreme Ruling Power over human destinies; the sovereign people has become the sovereign deity. We have labored to educate without God, and we have become a people without God. The false system of education we have builded up, as of old the people of Babel built their tower in pride and lust, has brought upon us dissension and confusion.

Our State school system has educated the intelligence, but not the conscience of our children. It has

simply equipped them for greater mischief. There are in education three necessary factors—the development of the intellect, of the conscience and of the will. To train the intellect without instructing the conscience is merely to make the possibilities of evil greater. The more a conscienceless man knows, the wider the field of his wrongdoing. He becomes a cleverer sinner or a cleverer criminal. His trained intelligence is a powerful weapon at the service of his evil purposes. Unless the will be educated to virtuous habits, no matter how intelligent the intellect be, it will founder under the stress of temptation. Our State school system educates without regard to conscience or will. It instructs the intellect merely, and turns out yearly into the community thousands whose possibilities for wrong doing are enhanced a thousand fold, and who are without true moral knowledge or equipment for the real battle of life. The principles upon which business is conducted in this country is ample evidence of what we have stated. To make money is the sole end proposed, and the means are of slight consequence if the end be attained. To deceive and lie are now become well-established business methods. To adulterate and defraud commonplaces. The entire community, all classes alike, is permeated with the notion that the standard of excellence is business success. Success has become the standard of morality, and the rest is winked at or glossed

over. In politics money and influence are the controlling forces. In short, we have become the helpless and hapless victims of our system of public education. i. e. that *smartness* is excellence, and the smart man is the ideal type.

We need not, therefore, be surprised if out of such a condition of public morals we see the grim figures of socialism, anarchy and plutocracy rising with threatening countenances. We are fast sinking into the most debasing of all kinds of materialism, money-worship. Money-worship at the top breeds plutocracy, at the bottom, anarchy and socialism. We are reaping exactly what we have been and are still blindly sowing by our false system of public education.

To do the best work and the most of which one is capable, there is no method so helpful as regular, happy, continuous application. When one does every day all that he can do without undue exertion, keeps well up to his ability, all his working power will in time come in use, and he will bring every talent into service.

A good life here is the best preparation for happiness beyond. A career that has been run in the service of God and in good thoughts, kind words, and helpful deeds towards men, affords solid satisfaction in the retrospection and lays up for the twilight of our days an infinite store of contentment.

A RATIONALIST ON THE CATECHISM.

There is a little book which is put in the hands of the Catholic child at a very early period of his life, and on which he is frequently questioned by his superiors. Read that little book. It is the catechism. You will find that it contains an answer to all the questions I have raised. Ask the Christian the origin of the human species, whether it tends, along what lines, and he can tell you. Ask the child who has never given the matter a serious thought why he is here and what will become of him after death, and he will give you a sublime reply. Ask him how the world was created, for what end, why God put animal and vegetable life upon it, how the world was peopled, whether by one or more families, why men speak different tongues, why they make war on one another, and how all this will end. He can give a ready answer to all such interrogations. He understands the origin of the world, that of mankind; the causes of the varieties of speech and manners and religions, the destiny of man here and hereafter, his relations to God, his duties to his fellow-men and his rights over the inanimate world. When he becomes a man, he will be equally clear in his mind on all questions of law, natural, civil, and international, because the solutions flow, as it were spontaneously, from his Christian principles. This is what I call a great religion. I recognize it by that sign: it has an answer for every one of the problems which distract the hearts of men.—*Jouffroy*.

THE VERY ROOT OF IT.

In his remarks on the recent strike Archbishop Ireland said that these matters must be governed by a healthy public opinion. There's the rub. How can a healthy public opinion be made? To be healthy, public opinion must be sound—health means soundness. A sound public opinion will only result from a sound education. What, then, are we to expect in this country? A healthy or a diseased public opinion? We harp much upon this subject, but this is at the very root of the matter. A healthy public opinion will only result from a healthy education. Talk as we please, speculate as we will, devise remedies and plans, legislate all we may, the real true remedy lies in sound education, and a sound education is not being given or received by the American

people. We are no prophet, or the son of a prophet, but our secularized system of education will end in the ruin and dissolution of the United States of America.—*Church Progress*.

THE CHURCH AND POLITICS.

A word as to Catholics in American politics. Catholics are their own masters in politics, subject only to the laws of eternal truth and eternal justice. The Church does not command politics, she does not enter into politics; she has not the right to do so. You know, Catholic brethren, that you are the freest of the free in your political alliances. Your bishops and priests, as citizens, have their own political ideas, but they never try, they have no right to try, to impose these on you. Vote as you like, belong to the party you prefer, but do not undertake to pull the Church with you into any party. I may be misunderstood and misrepresented in what I am here saying. But I speak in defense of the dignity of the Church, and for her sacred welfare. The Catholic Church in America belongs to no political party, has no alliance with any political party. She is too great, too free, charged with interests too mighty to be the slave, or the ally, or the particular friend of a mere political party. And they who would belittle her, in tying her to a party, lay upon her sacrilegious hands. Nor is there, nor can there be in these United States of to-day, an American political party, ignoring the rights of the Church, displaying ill-will toward her so as to give reason for Catholics, on grounds of the Church's welfare, to shun its tenets. You are free to go where you will—but as citizens, not as Catholics. I will go farther in the expression of my thoughts on this matter. Speaking from the elevated plane of the Church's welfare in America, I say it were an unfortunate day for her when Catholics are found as a body to belong to one political party. May that day, I pray, not come. If all Catholics, acting as citizens, believed that in obedience to civil duty they should belong to one party, I should bid them follow duty; but I should still say, I am sorry for the Church's sake that circumstances compelled such an action. The dignity, the independence, the welfare of the Church lie in her freedom from all entangling alliances with any one political party.

—*Archbishop Ireland*.

RELIGIOUS ORDERS.

Religious Orders might be aptly compared to a well-disciplined army under the command of a general, who in his turn owes obedience to a commander-in-chief. There are several such armies in the Catholic Church. United in essentials, they have their own peculiar mode of warfare in the great and endless fight for the glory of God and the salvation of souls. Soldiers of every nation, they are strongly united, and ever until death ready to obey him to whom they have sworn allegiance for God's sake. 'Tis true, a few deserters may appear on rare occasions, but recruits are never wanting. As one after another goes before the Lord of Armies to receive an imperishable badge of glory, the deserted ranks are speedily filled with valiant volunteer's. The individuality of each combatant is lost when he enlists, and the vast army acts as one man under the generalship of a head superior, who in turn is accountable to his chief superior—the Sovereign Pontiff. In an army the whole body is again subdivided into regiments under its colonels, and these again under its captains into companies. So with an Order. It is divided into what are called provinces, under a superior—the father provincial. Each province is again made up of different communities, or priories, each of which has its prior, or superior, who again can appoint subordinate officers.—*Carmelite Review*.

JESUIT MISSIONARIES.

Rev. Fathers Moeller and Finnegan, of the Society of Jesus, have just closed a two weeks mission at St. Peter's Church. They will open another mission in St. James' parish, 23rd and Guerrero streets, on Sunday the 5th inst. The Rev. Fathers will thence proceed to San Mateo.

Archbishop Ryan, in Chicago on "Catholic Education Day," made a good point against those who contend that children receive sufficient moral instruction by attending the Sunday-school one day in the week, when he said that no child can be expected to learn arithmetic, or grammar in one weekly lesson, and therefore it is absurd to claim that the more important matter of morality and religion can be inculcated in such a fashion. Is obedience to the law of God less important than arithmetic and grammar?

St. Francis' Parish.

The school of the Presentation Convent on Powell and Lombard streets re-opened on the 9th ult. Nearly one hundred new pupils were enrolled and all the classes are filled to the satisfaction of the most zealous teachers. There is every reason to hope that the promising appearance of the classes now will be crowned with a brilliant success for both teachers and pupils at the close of the term.

The entertainment given at St. Francis Hall, Monday, July 13th, by the Young Ladies' and Young Men's Societies of St. Francis Parish was a gratifying success both in point of attendance and appreciation. Over 500 people made their way into the hall and three hours later emerged as good-humored and well-pleased an audience as ever got twice the worth of their money. The Societies are to be congratulated upon the evidence the programme and its execution furnished, of the excellent and varied talents of the members and the managers, on the good taste that superintended the preparations, and particularly the stage settings for the half dozen very pretty tableaux. The opening address had two, at least, of the chief qualities of true wit: it was pointed and brief. It stated succinctly the objects of the societies and insinuatingly mentioned how to become a member. The grand chorus went off without a flaw in the rendering and received flattering words of approval from a knot of critics, no matter where in the hall. The recitations, mostly humorous, kept the audience in high humor throughout and the songs and tableaux won such hearty and insistent encores that the evening's amusement threatened to run into the next morning's business; in fact, some say it did and that the fun over the last number of the programme is not ended yet. The programme was as follows:

Overture, orchestra, L. Mojica, C. Warren, H. Shaeffer C. Crogan; address, Jas. J. Degan, (President St. Francis Y. M. I.); chorus (Pilgrims) "Il Lombardi" by members; recitation, Mr. Frank McGlynn; vocal solo, "Open Thy Lattice" Miss D. Henneberry; tableaux, "Whispering Hope" (Despair) Miss J. McGivney; (Angel of Hope) Miss L. Devine; recitation, Miss M. Curran; vocal solo, "Nightingale" Miss N. Donovan; recitation, Mr. Wm. Haley; tableau, "Grandma's Birth-

day"; vocal solo, Miss G. Curran; recitation, Dr. McCarthy; duet, mandolin and guitar, Messrs. Jones and Warren; tableau, "Souvenir of Ireland," (Barney) H. Dinnan, (Aileen) Miss D. Henneberry; comic song, R. J. Whelan, (accompanied by Prof. McKenzie); recitation, Jas. M. Ward; bass solo, (Armorer's song) R. Luhman; tableaux, "Gypsy Warning," (Gypsy) Miss N. Donovan, (Lady Belle) Miss M. Dowling; tenor solo, Mr. H. Dinnan; tableau, "Old Fashioned"; vocal solo, Miss Guinasso; tableau, "Looking Backwards". Accompanist, Miss A. G. Morgan.

ST. FRANCIS' YOUNG MEN'S SOCIETY.

What is the matter with Robert Luhman? He is all right and so was his bass solo at the entertainment.

Wouldn't the "Pretzel" make a first-class kangaroo? You would think so if you saw him jump.

How is "Vic" on the bars? He is all right, says Johnny Dugan.

Is Joe Moran trying to train down to a bantam weight?

Eugene McLane has the base ball fever. Wish you a speedy recovery, Eugene.

Say, Wallace, how is Rahwyler for a counter at billiards? Charity begins at home, you know.

When is Heffernan going to finish that shower-bath? Hurry up, Jim.

Is Joe Murphy gone crazy on checkers? It is true that he beat Smith two out of three.

Is Wallace still Captain of the "Duke"? When he meets the Vigilant we wish him success.

Is Mr. John Quincy Adams taking private lessons in running for his coming race with Sheble?

Isn't Dextretz too young for manager of a base-ball nine? How would he manage the gate receipts?

Isn't "Count" Vlositin a daisy with the cue?

Wasn't Will T. Ryan's speech at the entertainment out of sight?

Much praise is due to Miss A. Morgan and Miss L. Mallon for the grand success of the entertainment. They must have been able to sleep for a week after, considering the work they did towards it.

J. J. HILLIARD.

For City and County Attorney, Harry T. Cresswell. Present Incumbent.

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Catholic Church Bulletin.

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REMOVE THE CAUSE.

And the effect will cease. Let the Government own the railroads and there will be no strikes. While no good citizen will countenance mobs or destruction of life and property on the one hand, show me the good citizen who will countenance the lobbying of a plutocrat at halls of Congress, on the other. It's an easy matter to say use the ballot, but suppose, for argument's sake, there was an election to-morrow in every precinct. In each ward you would find from twenty-five to fifty hungry men who would like to vote for wise legislators, but owing to their immediate necessities, they vote according to the dictates of the dollar to supply their immediate wants. But send those same men to the polls with a full stomach and the returns would make a different showing. Legislators have been bribed. Arbitrators may be. There is only one solution: Let the Government own and operate the railroad.

LADY DAY.

Among the numberless feasts of our Blessed Mother; which like so many exquisite oases in the midst of the dreary desert, afford the most refreshing consolation to the weary Christian; there are some which appeal more strongly to our hearts, because they appear to bring our Mother nearer to us, such preeminently is the glorious feast of the Assumption. This day is distinctively our Mother's, so much so that this alone of all her feasts deserves to bear the appellation of our "Lady's Day." Let us glance back to the first century, that century so fraught with benedictions for the human race.

Twelve years had passed since that eventful day, that first Good Friday, when standing by the Cross, our Lady watched her beloved Son suffer and die, years of labor in behalf of the infant Church, during which she was the comforter of the afflicted, the help of Christians, the guiding star of the young, the light of the Evangelists, the consolation of the Apostles, and the luminous pillar which guided this newly chosen people of God to the heavenly Land of Promise. "For though the Sun of Justice had set behind the bloody horizon of Golgotha the Star of the Sea still shed its benignant rays over the earth." But more than all, these twelve years had been years of ardent longing to behold again that Divine Face which had made of earth an other heaven, but now the waiting was ended, and the days of Bethlehem, of Nazareth, of Jerusalem and of Ephesus were to be recompensed by an eternity of bliss Jesus calls His Mother, and lo! the transports of her love under the slender thread of life, and the angels claim their Queen.

Shortly after, says an old tradition, one of the Apostles who had been absent, returned to Jerusalem, anxious for a last glimpse of our Blessed Lady. He pleaded so earnestly for this favor that the other Apostles consented to accompany him to her tomb, but to their surprise it was empty and the place once occupied by Mary's body was filled to overflowing with beautiful flowers, not strewn there by mortal hands, but growing and blooming in freshness and fragrance, a living though mute protest against the idea that the sinless form of the Mother of God, laid there two days before, could become the prey of worms and corruption.

And it has always been the belief of the Church that the virginal body of Mary was assumed into heaven.

Mary leaves the earth, but remembering the trials and miseries to which we are exposed, she looks down on us with eyes of pity and love, to remind us that even amid the splendor of heaven she will not forget us. Let us ask on this day for that greatest of favors, a happy death, and let us remember that it was not so much her dignity of Mother of God which won for her the glorious title of Queen of Heaven, as her fidelity to grace, this was the measure of her glory and this will be the measure of ours.

Children of Mary! let us imitate our Mother, and then, indeed, we

may hope to share her glorious recompense, and deserve to claim her protection when

"Into our Father's house, all alone,
Through the gate of death we shall have gone."

L. A. D.

PILGRIMAGE TO THE SHRINE AT AURIESVILLE.

To meet the requests we are constantly receiving for information about pilgrimages to Auriesville, we have drawn up the accompanying circular, which may be of use to you in answering the same inquiries.

As announced in the Pilgrim of Our Lady of Martyrs, Mass will be said at the Shrine every morning in August, and a large open chapel, now in course of construction, will henceforth shelter the pilgrimages, which are increasing from year to year.

Before engaging to lead one of these pilgrimages to the Shrine, notice should be sent to our office, or to the Father stationed at the Shrine during the month of August. It is important that the sacred character of Auriesville and the pilgrimages be maintained, and we look to pastors and leaders of pilgrimages to co-operate with us in doing this.

To meet the current expenses of the Shrine, the special expenses of the past year's improvements, and purchases and to increase the fund for building, in the near future, a suitable church and guest-house, some contribution should be made by the pilgrims. The amount we leave to the generosity of those who organize the pilgrimages.

For all information about the Shrine or pilgrimages, apply to

Yours respectfully,
APOSTLESHIP OF PRAYER,
1611 Girard Avenue,
Philadelphia, Pa.

The query-box gave a thriving trade in four missions given in hotbeds of A.-P.-Aism. The questions centered mainly on the question of civil allegiance and the public schools; also concerning convents, which have been most villainously slandered all through the West by travelling ex-priests and ex-nuns.

To hunger no more and to thirst no more is but to have our ever-returning need perpetually satisfied, and from the overflow of our blessedness to become wells of the water of life to other souls.

AUTHORITY VERSUS REASON.

Professor Felix Adler lectured on "Authority and Reason" lately before the Society for Ethical Culture, at Music Hall, Seventh Avenue and Fifty-seventh Street. He said:

"One of the most striking phenomena of the times is the unique position occupied by the Catholic Church. This superb institution excites the wonder of every beholder because of its splendid organization, which illustrates how much specialized effort continued in the same direction for generations can accomplish. But the secret of the power of Roman Catholicism is not to be found merely in its organization. Catholicism is frankly and invincibly opposed to what are commonly called modern scientific or critical tendencies. And yet, in an age apparently governed by such tendencies, the Church not only holds its own, but steadily increases its influence.

"When the doctrine of infallibility was proclaimed, in 1870, there were those who declared that the Papacy had committed suicide. 'What!' they exclaimed, 'in an age of popular education and newspapers, in an age when the human notion of equality prevails to such an extent as never before, is it possible that a doctrine will be accepted which exalts one man so high above his fellows and exempts from the general law of fallibility his utterances when he speaks *ex cathedra* on matters of faith, as if the voice of God came from his lips? Yet the promulgation of the doctrine of infallibility was in reality a master-stroke. It was the apex needed to complete the pyramid of the Catholic doctrine. It gave greater solidity than ever to the principle of authority which Catholicism represents in its most consistent form.

If there has been a revelation from on high to set at rest all doubts and questioning as to spiritual realities, there is yet required in addition some court of last appeal to set at rest doubts and differences that may arise as to the manner in which this revelation is to be interpreted. As a matter of fact, as every one knows, Catholicism, instead of losing ground since infallibility was declared, has steadily gained ground. Leo XIII. is greater than any other ruler—mightier than any earthly sovereign, ruling as he does over more than two hundred and fifty million people, directing their consciences and shaping to no small extent their political action.

What should be the attitude of those who hold to the principle of

reason as opposed to that of authority? One sometimes hears of secret anti-Catholic societies being formed and of anti-Catholic agitation being carried on in a subterranean fashion. Such movements are contrary to the genius of our institutions and, I am convinced, cannot live.

One sometimes hears bitter denunciation from platforms or pulpits; but these are contrary to public decency, and are sure to be rebuked and discouraged by thinking people. To doubt the patriotism of our Catholic fellow-citizens is sheer folly. That they love our common country as well as the rest of us it would be madness to question. But precisely because they love it they desire that their principles shall prevail in this country, since they believe that the welfare of nations can only be properly founded on those principles. Those of us who hold to different principles are not only justified, but challenged by the sense of duty to engage with our Catholic friends in a spiritual battle to be waged with spiritual weapons for the triumph of ideas.

To be mutually tolerant, or rather to show the greatest mutual respect, is an element of this duty. But to stretch tolerance so far as to make it synonymous with indifference, to become careless whether right or wrong ideas prevail, is to utterly misunderstand the nature of tolerance—to fail in duty towards ourselves and toward our neighbors.

Professor Adler then went on to explain that while the principle of authority binds men together in close unity, the principle of reason is in its effects disintegrating.

WHY HE WENT.

A missionary being asked what it was that directed his thoughts toward the foreign field, answered:

"In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to meet me; the grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing, and was simply hiding from me, but he didn't appear as I expected he would. Then the thought flashed across my mind, 'There's an old well there, and he has fallen in.' I hurried up to him, reached down in the well and lifted him out; and as he looked up into my face, what do you think he said? 'O papa! why didn't you hurry? Those words never left me. They kept ringing in my ears until God put a new and deeper meaning into

them and bade me think of others who are lost, of souls without God and without hope in this world; and the message came to me as a message from the heavenly Father, 'Go and work in My Name;' and then from that vast throng a pitiful, despairing, pleading cry rolled into my soul, as I accented God's call: 'Oh! why don't you hurry?'—*Selected.*

The attention which the controversy on the politico-religious questions in the United States is arousing gives especial force to the article by the Rev. Alfred Young, C. S. P., in the July number of *The Catholic World Magazine*, entitled "Christian and Patriotic Education in the United States." Some of the facts and figures relied on by the able and learned writer give a very different view of the case from that which is foisted upon the credulous public by the artful fomenters of discord. This article is a most valuable contribution to the cause of truth.

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Mr. P. Slattery, who for many years was at the head of O'Connor, Moffatt & Co's. Dress Goods Department, is now in charge of ours. In order to put in a Dress Goods stock of his own selection we have decided to close out the present one. Dress Goods that sold at \$1.50 and \$1.75 a yard are now \$1.00. The \$1.25 and \$1.00 lines are reduced to 75c. and the 50c. line to 35c. and 25c.

Mr. Slattery will be pleased to see his old friends at his new quarters.

LOCALS.

Send your children to a Catholic school.

St. Ignatius College opens for the larger pupils August 6th.

Sign the petition for the Government to own and operate the Railroads.

Let every good citizen sign the petition for the Government Ownership of the Railroads.

The *Chronicle* has some very good editorials on the Government Ownership of the Railroads.

Bishop Montgomery will give Confirmation in Holy Cross Church the first Sunday in October.

Sister Hermana, of the Munich Convent, was elected Mother General of the Order of Notre Dame.

Rev. Father Daniel P. Cronin died on July 19th in the Dominican monastery at Benicia. *R. I. P.*

The *Star* sends a hot shot into the *Examiner's* camp. Poor Bierce! A reproach to man and a disgrace to God.

St. Vincent's School opened July 9th, with nearly 400 girls, and St. Patrick's School opened with 300 boys.

St. Ignatius College will be opened for the large boys on August 6th. Many pupils have been preparing to enter.

Send your children to Sunday-School and go yourself once in a while to see whether they are present or not.

Zola has written an apology or justification of his "Lourdes." We were looking for one from the *Examiner*.

Mass for Polish Catholics at St. Ignatius, 213 Grove St., at 9:30 A. M., on Sundays and Holy Days, by Father Kusiacki, S. J., Pastor.

The German method of pensioning the laboring man in his old age, suggested by editor Medill of Chicago, is worthy of consideration.

Bishop Montgomery will give a lecture during his sojourn here for the benefit of the new Church fund of Holy Cross. Date of which has not been set.

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The Feast of Portinucula, celebrated at St. Boniface Church, closed

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R. X. RYAN,
GEN. PASS. AGENT.

W. J. McMULLIN,
ASST. GEN. PASS. AGENT.

on Thursday evening. It was visited by a multitude of people from all parts of the city.

To day is the Feast of St. Dominic, the solemnity will be celebrated tomorrow in St. Dominic's Church, Bush and Steiner streets, with Solemn High Mass and special music.

The young men of the parishes of Holy Cross and St. Charles Churches had a ball game on the 29th ult. Holy Cross and St. Francis Societies will have a game in the near future.

Thomas Butterworth, a Native Son, and manufacturer of art stained glass, took the first prize over all competitors, foreign as well as domestic. Moral: Patronize home industry.

The *California Catholic*, a bright six-page weekly, has made its appearance. Henry I. Fisher is editor and publisher. As the price is only \$1.50 per year, it should receive a large number of subscribers. We wish him success.

We have no sympathy for strikers, but we have still less for corporations that refuse justice to their employes. The strike is done for. Now investigate the charges against the corporation whose obstinacy put the country in such jeopardy.

Sister Superior of Notre Dame, this city, died suddenly on July 21, aged 61 years. She had been the Superioress of the Order since 1866. The funeral took place on the 23rd, when a Requiem Mass was celebrated for the repose of her soul. *R. I. P.*

All the Pacific Coast Senators, including White, have addressed a letter to Judge Field, praying him to remain with us. What for? To

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STUDIES RESUMED

August 7th, 1894.

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protect the Southern Pacific of Kentucky? Is his the "judicial arm" that Huntington speaks of so lovingly?—*S. F. Star.*

The San Francisco Star, edited by James H. Barry is the avowed enemy of Corporation Trust and Boodlers and etc. It is able, aggressive and fearless. Its able editor has never been found wanting in courage to express his convictions in an emphatic manner. We wish him success.

Archbishop Riordan, accompanied by Father McSweeney of Oakland, left last Wednesday for the East to be absent some weeks. Before leaving the Archbishop appointed the following assistant pastors: Rev. M. Scanlan at St. Rose's, this city; Rev. J. Dillon at Napa; Rev. J. Pimental at Centerville; Rev. F. Alvarez at St. Patrick's, San Jose.

Rev. Brother Eminold of the Christian Brothers, who has for several years held the position of senior class instructor at St. Mary's College, Oakland, has been appointed director in place of Rev. Brother Michael, who has been called to take charge of St. Vincent's Orphan Asylum in Marin county.

The Novena in honor of Saint Ignatius closed Monday evening, at St. Ignatius Church. The solemnity of the feast will be celebrated tomorrow, Sunday, with Solemn High Mass and a panegyric of the Saint by Rev. Father Woods, at 10:30 A. M., in the evening solemn vespers with Benediction of the most Blessed Sacrament. Special music of full orchestra at both morning and evening service.

The Young Men's Society of St. Patrick's Parish held the semi-annual election of officers on the 9th, with the following results: President, William T. Flynn; first Vice-President, M. Heavy; second Vice-President, J. Kirby; Recording Secretary, Eugene Lacy; Financial Secretary, Frank J. Sullivan; Marshal, J. Coffey. The society now numbers 175 members, and is constantly securing accessions.

The following Grand Officers of the Young Ladies' Institute were elected for the ensuing year: Grand President, Miss Mary Wynn; First Grand Vice-President, Miss Sophie A. Grote; Grand Secretary, Miss Josie Molloy (re-elected); Grand Treasurer, Mrs. Nellie Fleming; Grand Directors—Miss Lizzie Terry,

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Miss Marguerite Grote, Miss Anna Potthoff, Miss Nellie Winters, Miss Belle Boyle, Mrs. Richardson, Miss Lizzie Watson, Miss Mary Flynn, Mrs. Mary Nagle, Miss Callahan, Miss Sullivan.

The dedication of the new parochial school attached to Saint Charles' Church, took place on the 15th. His Grace, Archbishop Riordan officiated, and was assisted by a number of the clergy, among whom were Rev. Fathers Cummings, Mulligan, Connolly, Casey, O'Mahony, Lally of Dixon, Lynch, McDonald and others. The services were attended by a large number of the parishioners. On the conclusion of the dedicatory ceremonies, all repaired to the church, where his Grace delivered an appropriate sermon, upon the advantages and necessities of a Christian education.

The ceremony of blessing the new bell of St. James' Catholic Church, corner of Twenty-third and Guerrero streets, took place at the Sunday-morning service. Rev. P. R. Lynch, the pastor, officiated, the authority having been delegated to him by the Archbishop. There was a large attendance and the ceremony, which was simple, lasted only a few minutes. At the high mass an interesting sermon was preached by Rev. Father Moeller, the Jesuit missionary from the Missouri province, who has been holding missions in this city and Oakland for the last month. The new bell cost \$600.

FOUR SISTERS PROFESSED.

Four young ladies took their final vows in the chapel of St. Mary's Hospital, July 21st, in the Order of Sisters of Mercy.

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MY LESSON.

Only to rest where He puts me;
Only to do His will;
Only to be what He made me,
Though I be nothing still.

Never a look beyond me,
Out of my little sphere;
If I could fill another,
God would not keep me here!

Only to take what He gives me,
Meek as a little child;
Questioning naught of the reason,
Joyful or reconciled.

Only to do what He bids me
Patiently, gladly to-day,
Taking no thought for the morrow,
Leaning on Him alway.

Only to watch in the working,
Lest I should miss His smile;
Only to still earth's voices,
Listening for His the while.

Only to look on Him ever;
Only to sit at His Feet;
All that He sayeth to do it;—
Thus shall my life be complete.

RELIGION AND ETHICAL CULTURE.

There is no true moral improvement based upon purely ethical culture. Theory is not practice; knowing is not doing. The world was never renovated—the world would have never been renovated—by the ethical codes of Marcus Aurelius and Epictetus. The morality that enters into men's convictions, that becomes part of their very existence, that influences their lives and braces them up to resist or forbear from wrongdoing under the most trying circumstances, has a higher source than the moral teaching that would make the beautiful in conduct the sole criterion of life. Ethical culture may veneer the surface, but it cannot penetrate to the depths of the human heart. It may point out the deformity of vice and the beauty of virtue; it may teach the proper and the becoming; it may create a sense of pride and honor that sustains the soul under certain forms of trial and temptation; under certain circumstances it may develop a certain manhood and womanhood of character; with a certain happy combination of traits in the natural disposition of the soul, it may lead to the practice of the natural virtues; but this is not the supernatural life of the Christian. This is not the ideal life laid down by St. Paul.

The ideal of secularism considers only the pleasant and agreeable; the fair and the proper are the secularists' chief objects of life. Virtue, from this point of view, is to be pur-

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sued as a matter of good taste, vice is to be avoided as something vulgar and ungentlemanlike. It is accompanied by a serene self-possession that aims to rise above blundering, a cold self-satisfaction that grows out of insensibility of conscience and a complete absence of the idea of sin. There are no probings of the heart; there are no self-accusings; there is no sense of sin; there is no humility; there is no spirit of faith, no solicitude for a future life. What has secularism in any of its phases to do with the saving of souls, or the fear of hell, or the doctrines of original sin, grace and redemption, or the theological virtues of faith, hope, and charity, or with spiritual life, or the reign of the kingdom of God in human hearts? This is a world ignored or denied altogether by secularism. It has no place for the lesson that the cross comes before the crown, that men must sorrow before they can rejoice, that pain is frequently to be chosen before pleasure, that the flesh and the spirit are to be mortified, that passions are to be resisted and man must struggle against his interior nature to the death. Now, this doctrine is today as hard a doctrine as it was in the days of St. Paul, when men pronounced it a stumbling-block and foolishness. The Christian parent and the Christian Church are convinced that it is only by placing the Christian yoke upon the child in its tender years that the child will afterwards grow up to manhood or womanhood finding that yoke agreeable—for the Divine Founder of Christianity has assured us that His yoke is sweet and His burden light—and will afterwards persevere in holding all these spiritual truths and practices that make the Christian home and the Christian life a heaven upon earth.

—Brother Azarias.

A pure soul is like a beautiful pearl concealed beneath the waves. Though hidden from the eyes of men, it shall one day shine before the angels of God in the sunlight of eternity.—Cure d' Ars.

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THE POPE'S ENCYCLICAL.

The Holy Father's latest encyclical is a fervent plea for Christian unity. Without that unity of faith, which exists only in the Church, the peoples of the earth are left a prey to naturalism and the dissensions of human pride. The great Pontiff sends forth his voice over the earth with a prayer for unity. He points out that that unity is only to be found in communion with the Holy See, and in obedience to the divine authority of the successors of St. Peter, to whom Jesus Christ Himself confided the care of His flock, one fold and one shepherd. Such is the sum and substance of the Holy Father's encyclical. Of recent years there has been a notable movement on the part of the sects towards union. The thinking and fervent amongst them have learned to realize the distressful condition brought about by their innumerable dissensions and contradictions. They have consequently raised the cry of union, and made some tentative efforts toward the effecting of their hope. But their efforts have been vain and their hope futile. They really hope against hope, for they are striving for union without a principle of unity. Christian unity is not to be effected by the simple elimination of differences: this is a merely negative process, and finally leads to dissolution by mutually destructive opposites. There is neither union nor unity save in the one faith under the one head. The history of Protestantism demonstrates this too conclusively to admit of any argument. The religion of the peoples, who in the 16th century broke away from the unity of the one supreme head, is now decayed into a swarm of conflicting sects or into mere naturalism. What of religion is left in their sects is an enfeebled and dying power. The moral and social problems confronting them have become a menace to their civilization. As the Holy Father declares the only remedy for their ills is a return to the one fold. They are a house divided against itself. Religious unity will alone lead to moral unity, and moral unity to social unity. Peoples that do not recognize God cannot but die; peoples that deny His divine institution, the Church, inevitably decay.

In Christian unity alone will salvation come unto the nations, and in the Church of Christ, whose vicar is the Roman Pontiff, will unity be found.

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YOUNG MEN'S HOLY NAME SOCIETY.

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SAN FRANCISCO, July 23, 1894

EDITOR PACIFIC CALENDAR AND CATHOLIC CHURCH BULLETIN:

The election of officers of this society, was held on Monday evening, June 25th, and after a close and exciting contest, the following members were elected for the ensuing term:

President, George M. Kelly; Vice-President, Edward J. Dallard; Treasurer, Cornelius Mahoney; Financial Secretary, Volney Hunt; Recording Secretary, William Deegan; Corresponding Secretary, Louis Fitzgerald; Marshal, Thomas Netterville; Librarian, Thomas O'Neill.

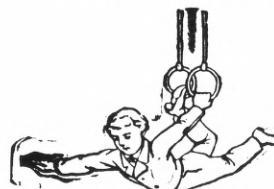
The officers elect were installed by the Spiritual Director, Rev. Father Dyson, O. P.; each officer thanking the members, in a short address, for the honor conferred on him, took his station to manage and guide the society for the ensuing term.

Applications for membership to the society are unanimous of late, each meeting candidates appear before the Investigating Committee to be admitted to the society, to enjoy the spiritual and social benefits to be derived from it.

It is customary with the members of the society to tender the Past-President a banquet in appreciation of his services as their presiding officer. On Sunday afternoon, 22nd inst., they took the retiring President, Edward L. O'Connor, by surprise, and led him to Campi's Restaurant, on O'Farrell street, where a sumptuous banquet was tendered him.

He was wholly unprepared, and deeply gratified with the show of hospitality and fraternal feeling exhibited by his brother members, on this occasion, and after partaking of the banquet (to which all the members did justice) he thanked the members present in an excellent address.

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WAITING FOR PAPA.

CATHOLIC LADIES' AID SOCIETY.

The Board of Grand Directors met at headquarters July 6th. Mrs. M. Deane was chosen Chairman.

The following committees were appointed: Land Trustees of Del Mar: Mrs. M. Deane, Mrs. Laogier, Mrs. Shanahan, Mrs. Rafferty and Miss Carr.

Executive Committee: Miss Carr, Mrs. Hartrick and Mrs. Rafferty.

Printing and Supplies: Miss Tuite, Miss Beatty and Mrs. Gonzalez.

We deeply regret the death of one of our active members of C. L. A. S. No. 10, Miss Jennie Torsney, sister of the first President of this branch, Mrs. S. McFadden, to whom we tender our most heartfelt sympathy.

C. L. A. S. No. 2 will give a Donation Party on the evening of August 27th.

C. L. A. S. No. 12, Holy Cross Church, will give an open meeting in the near future.

TWO SUNDAY BLESSINGS.

Archbishop Riordan officiated at the dedication of the new parochial school of St. Anthony, at the corner of Folsom and Army streets.

The new building will serve the two purposes of church and school until the proposed new church is built. It is a neat little frame building and has a seating capacity sufficient to accommodate the Catholic residents of the neighborhood for the present. Mass will be celebrated there every Sunday.

Archbishop Riordan is an ardent advocate of religious education and is rapidly supplying the outlying districts of the city with schools and churches. The St. Anthony parish comprises that portion of the city lying along the San Bruno road.

Sift the Pullman affair to the bottom. Even if the Pullman Company has the right to conduct its business in its own way, the Public—which is a much bigger company, and, as the strike demonstrated, is vitally concerned—has the right to know if the complaints of radical injustice brought by the Pullman employees be true. Injustice practiced on a systematic scale and oppression by corporation or any other power may be very properly inquired into by the people's government.

In all little pleasures which may occur put yourself last.

THE PLAINT OF THE HEART OF JESUS SUFFERING.

To Margaaet Mary, the Apostle of His Love, Jesus said: "If they returned Me love for love, all I have done for them would appear but little to My love; but they evince only coldness, and they respond to My advances only by rebuffs. Do thou, at least, console Me, by supplying for their ingratitude as far as thou canst." In reply to her request to know the best means of consoling Him, Our Lord said: "Thou shalt receive Me in the Holy Sacrament as often as obedience permits, notwithstanding all the mortifications and humiliations which may happen to thee on that account; for these are privileges of My love. Thou shalt communicate on the First Friday of every month."

DANGEROUS FICTION.

Parents should understand that the general output of novels embraces many books of tendencies so immoral that it is quite worth their while to supervise current literature that may fall into the hands of their children. Many young people go to book-shops and buy novels innocently because of the titles, which contain suggestions of the most unwholesome character, while in others may be found the bold advocacy of the most vicious doctrines and theories. The time is ripe for such public protest as will make the publishers of those books feel some sense of shame

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STATUES PAINTED TO ORDER.

CALENDAR

AUGUST, 1894.

1	Wed.	St. Peter in Chains—Seven Machabees.
2	Thurs.	St. Alphonsus Liguori, Bp. D. F. (Redemptorists, 1748)
3	Fri.	FIRST FRIDAY. Finding of St. Stephen's Relics (415).
4	Sat.	St. Dominic, F. (O.P., 1221).
5	Sun.	12th after Pentecost. OUR LADY OF THE SNOW.
6	Mon.	THE TRANSFIGURATION OF OUR LORD.
7	Tues.	St. Cajetan, F. (Theatines, 1547). St. Donatus, M. (362)
8	Wed.	Blessed Peter Faber (S.J., 1546).
9	Thurs.	St. Romanus, M. (Soldier, 258).
10	Fri.	St. Lawrence, M. (Deacon, 259).
11	Sat.	St. Philomena, V. M. (300).
12	Sun.	13th after Pentecost. St. Clara, V. F. (Poor [Clares, (1257)].
13	Mon.	St. John Berchmans (S.J., Patron of Altar Boys, 1621)
14	Tues.	Vigil—Fast. St. Eusebius, M. (298).
15	Wed.	(of Precept) Assumption of the Blessed Virgin. Mass at the Auriesville Shrine.
16	Thurs.	St. Hyacinth, (O.P. 1257). St. Roch (1327).
17	Fri.	Octave of St. Lawrence. St. Paul, M. (260).
18	Sat.	St. Agapitus, M. (Boy, 274). St. Helen (Empress, 328).
19	Sun.	14th after Pentecost. St. Joachim, Father of [the Blessed Virgin. Beatification of the Blessed Margaret Mary, 1864.
20	Monday	St. Bernard, Ab. D. (1153).
21	Tuesday	St. Jane Frances de Chantal, F. (Visitation Nuns, 1741).
22	Wed.	Octave of the Assumption B. V. M. St. Timothy, M. 390.
23	Thurs.	St. Philip Beniti (Servite, 1258).
24	Friday	St. Bartholomew, Apostle (71).
25	Saturd'y	St. Louis (King, France, 1270). Thomas A'Kempis (1471)
26	Sun.	15th after Pentecost. THE MOST PURE HEART [OF MARY. St. Patricia, V. (365).
27	Mon.	St. Joseph Calasanctius, F. (Pious Schools, 1640).
28	Tues.	St. Augustine, Bp. D. (430). Pius VI. issues the Bull <i>Auctorem Fidei</i> , 1794.
29	Wed.	The Beheading of St. John the Baptist.
30	Thurs.	St. Rose of Lima, V. (O.S.D. 1617).
31	Friday	St. Raymund Nonnatus (O.M. 1240). St. Isabel, V.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor.
O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess.
V.—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C.P.—Passionist.

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St. Mary's Church.

Location, corner California and Dupont streets. Rev. Thomas Larkin, Rector.

Masses on Sundays and Holydays at 7, 9, 11 a. m. Vespers, 7:30 p. m. Week day Masses at 7 and 7:30 a. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector.

Masses on Sundays at 6:30, 8, 9, 10:45 a. m. Vespers, 7:30 p. m.; week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiner streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

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St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30, a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.

Notre Dame des Victoires (French).

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 6:30, 7:30, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 a. m. Rosary at 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m.; Rosary and other Devotional Exercises at 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality at 8:30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, for males only, 7 to 9 p. m. (Sat).

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.

St. Boniface's Church (German).

Location, Golden Gate avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays and Holidays at 5, 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 5, 6, 7:30 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7:30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 9:30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street. Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

Business hours, 9 to 10 a. m. and 7 to 8:30 p. m.

St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6:30, 7 and 7:30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8:30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8:45, 9:30 and 11 a. m. (The mass at 9:30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7:30 p. m. Daily Mass—7:30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Children's Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor. Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. T. Fitzpatrick, Pastor. Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers at 7:30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor. Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Mass on week days at 7 a. m.

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Mildew may be removed by dipping the stained parts into buttermilk and putting them into the sun.

Never put blueing in babies' clothes which come next the skin, as it causes painful chafing.

A tablespoonful of turpentine boiled with white clothes will greatly aid the whitening process.

Remove flower-pot stain from window-sills by rubbing with fine wood ashes and rinse with clean water.

Cover plants with a newspaper before sweeping. Also put a little ammonia upon them once a week.

Mixtures of two parts of glycerine, one part ammonia, and a little rose water whiten and soften the hands.

A paste of equal parts of sifted ashes, clay and salt and a little water, cements cracks in stoves and ovens.

Kid shoes can be kept soft and free from cracks by rubbing them once a week with pure glycerine or castor oil.

Tough meat may be made as tender as any by the addition of a little vinegar to the water when it is put on to boil.

Clean tin with paper, and it will shine better and you won't need to keep an old dusty piece of flannel in your box of whiting.

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Use paper to wipe the soot off the bottom of all vessels used next the fire, and in so doing keep both dish cloth and water clean.

Knives, forks and articles of silverware may be polished to exceeding brightness by scouring with finely sifted hard-coal ashes.

Hot salt and water is the best thing with which to clean matting. When dry give it a thin coating of varnish. This will preserve it and improve its looks.

If the filling is put into your pies hot it is more than likely that they will come out of the oven with soggy, uneatable crust.

To clean zinc, rub with a cloth dampened slightly with kerosene to get off all the spots, then take another cloth and rub with dry brick, and then another cloth to polish.

Oilcloth may be kept bright when almost worn out, if, after washing it, you take a flannel cloth and dip a corner of it in kerosene and rub the oilcloth with it. Of course, a very little oil goes a great way, and care must be taken not to use too much.

GENERAL INTENTION FOR AUGUST, 1894.

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Childrens' Page

NOTHING TO DO.

"Nothing to do!" in this world of ours,
Where weeds grow up with the fairest
flowers,

Where smiles have only a fitful play,
Where hearts are breaking every day?

"Nothing to do!" thou Christian soul,
Wrapping thee round in thy selfish stole?
Off with the garments of sloth and sin,
Christ, thy Lord, hath kingdom to win.

"Nothing to do!" There are prayers to
lay

On the altar of incense, day by day;
There foes to meet within and without
There is error to conquer, strong and
stout.

"Nothing to do!" There are minds to
teach

The simplest forms of Christian speech;
There are hearts to lure with loving wile,
From the grimest haunts of sin's defile.

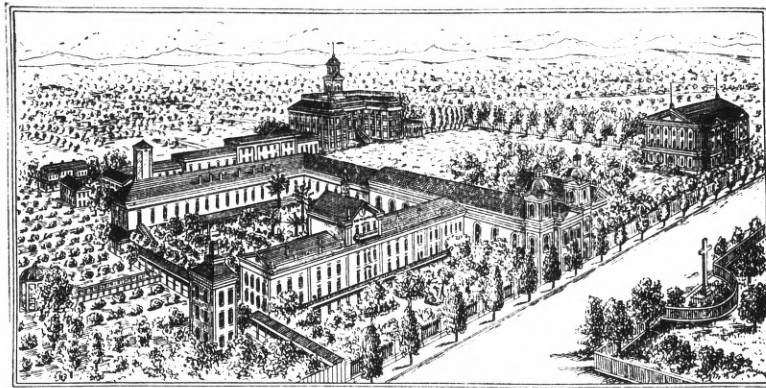
"Nothing to do!" There are lambs to
feed,
The precious hopes of the church's need;
Strength to be borne to the weak and
faint.

Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said,
"Follow thou me in the path I tread."
Lord, lend thy help the journey through,
Lest, faint, we cry, "So much to do!"

A PLAIN TALK WITH THE BOYS.

Do you want to know, says the editor of *American Youth*, where the boy usually begins to be fast? With a cigarette. It is the lad's first step to bravado, resistance to sober morality, and a bold step in disobedience. Just now take the matter on the scientific side. Tobacco blights a boy's finest powers, wit, muscle, conscience. Nations are legislating against it. Germany, with all her smoke, says, "No tobacco in schools." It spoils their brains and makes them too small for soldiers. Knock at the great military institu-



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REV. JOSEPH RIORDAN, S. J., President.

tions of France: "No tobacco" is the response. Try West Point and Annapolis: "Drop that cigarette," is the word. Indeed, smoking boys are not likely to get as far as that. Major Huston, of the Marine Corps, who is in charge of the Washington navy barracks, says that one-fifth of all the boys examined are rejected for heart disease of which ninety-nine cases in one hundred come from cigarettes. His first question is: "Do you smoke?" No, sir," is the invariable reply. But the record is stamped on the very body of the lad, and out he goes. Apply for a position in a bank. If you use beer, tobacco, or cards, the bank has no use for you.

Business life demands fine brains, steady nerve, firm conscience. Watch the boys. See, one sixteen years of age smokes, probably chews and drinks. Babies of seven and eight are at it. The vice increases. I could pile up statistics by the hour, testimony from the highest medical authority, of the misery preparing and already come.

If we fill the days as we pass with hope and help, while we look back with complacency, we can look forward with assurance. We shall grow old without realizing it; there will be no time for regret.

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